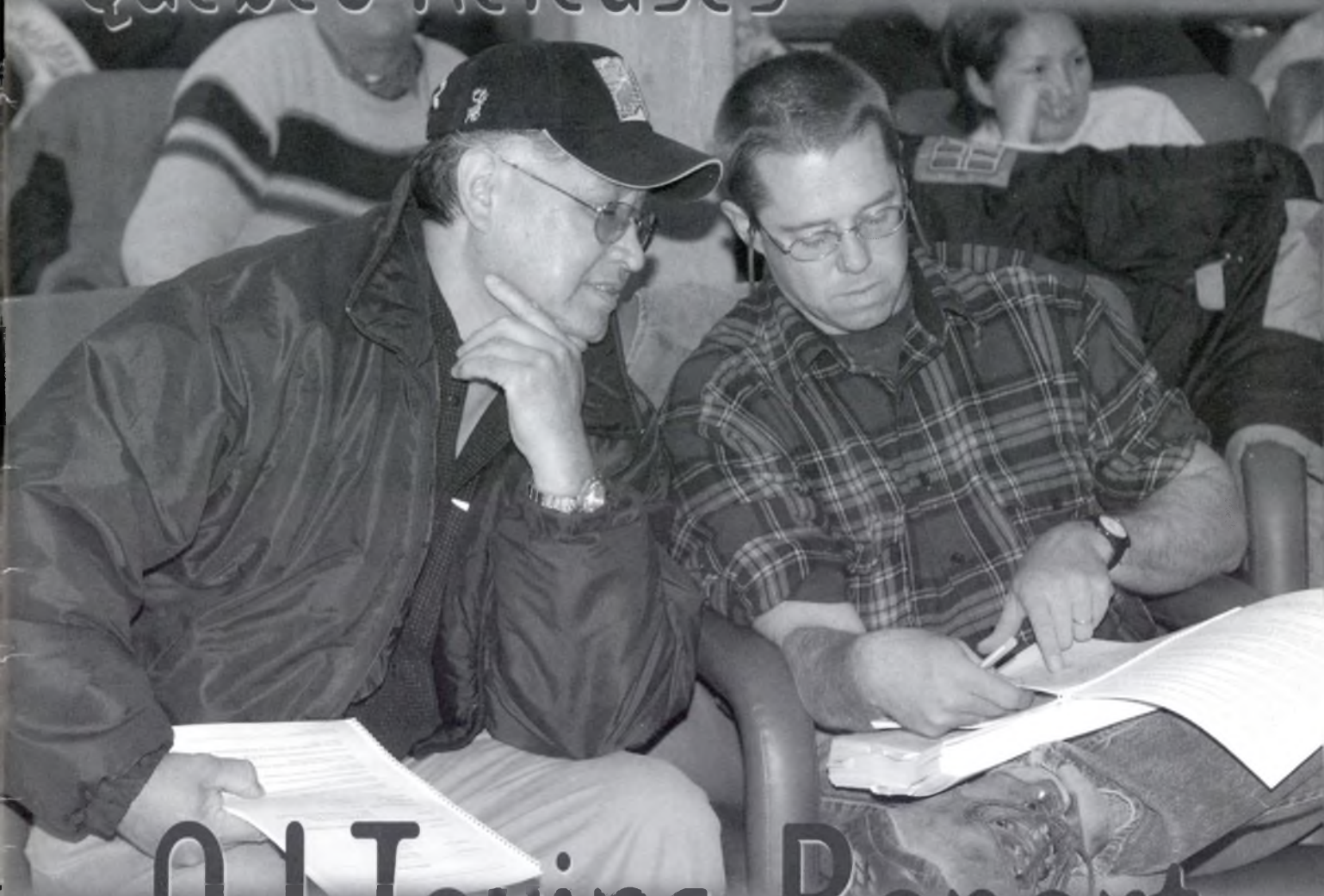


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OJ Toxins Report



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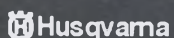
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BLUEBERRIES: FORGOTTEN LEGACY



In James Bay, another blueberry season has come and gone. The real interesting fact is that the uses of blueberries continue well after our feeding frenzy is over. While blueberries do grow in Asia and Europe, it is the North American varieties, and more particular, the use of them by North American Indians that has led to significant contributions to modern society.

They are blue, round and tasty - besides jams, pancakes and au natural, what do you do with blueberries? The North American Blueberry Council says that 10 new products containing blueberries are introduced in North America every month. Okay, so we forgot about yogurt, cereal bars, ice-cream, candy, chocolate bars, soaps, shampoos, fruit roll-ups... but let's pretend we are not at a grocery store.

Blueberries have always had multiple purposes for Aborigines, including food and medicine. Early explorers recorded that American Indians would dry blueberries and store them to later add them to soups, stews and puddings (mixed with honey, water and ground meal from corn). Hmmm, perhaps we should revive some old recipes and make a special edition of *Will on the Grill* dedicated to blueberry recipes. Lest we forget, dried blueberries were also pounded together with dried meat to create pemmican. In fact, without hearty reserves of pemmican, it is unlikely that Lewis and Clark would have completed their historic voyage across North America to the Pacific Ocean. Not so well documented is our voyages across this continent, although not so perilous for us - there is no word

in our language for the wilderness as it is not wild to us, it was just one large grocery store and Walmart rolled into one.

What are the traditional medicines we derive from blueberries? Well, lean in a little closer: Women would make blueberry tea as a tonic for women giving birth. Blueberry tea can also be used as a cough medicine. It strengthens your body. In fact, during the U.S. Civil War, soldiers were given blueberry juice to keep up their strength. Blueberry juice can also fight bladder infections, fight bacteria, stop diarrhea, prevent cataracts in your eyes and is a healthy source of iron and vitamins A, C and E.

Now for the really big one. Blueberries contain antioxidants which are believed to fight cancer and aging. So we may have solved the mystery of why the Crees are so good looking and never seem to age. It was great wisdom and fortune that located us in prime blueberry country or perhaps a testament to the cultivating skills of our ancestors that transformed our lands to yield incredible harvests of this life giving and preserving plant.

So next year, while picking wild blueberries in Cree country, remember to give some thanks to the Creator and respect to our Ancestors for the gifts they have given us. I know next season, my family will be drying some blueberries for a year of stews, soups, perhaps puddings but most likely for healthy doses of blueberry tea and juice throughout the long winter.

By Annie Mouse

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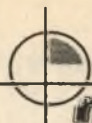
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ON THE COVER

Meeting at O.J. where Quebec
Government releases
toxins report

Photographer: Gaston Cooper
Cover Design: Mona Laviolette



OUR FORUM TO FAME...

20 years of Mamauitau have flashed by the screen on nearly every television in the Cree world and have left a lasting indelible impression on many people. From the time that it was first introduced and the faces of Emily, Diane, Diane, Bentley Charlotte and Ernie And Many others became synonymous with our relationship with the world of TV, we never realized that the Cree people were amongst the first of first nations to have a media that spanned the country to be understood by so few (relatively speaking). Only when APTN, kicked in and was in need of aboriginal programming did the rest of the country with access to a direct to home satellite dish, was the show aired nationally.

The world of politics and elders were often showcased and many times, a show was repeated. I think at some time in their 20 years of existence, budget to produce shows were often limited and many people got to think that Mario Lord (no offence Mario) was the only hunter in the Cree world, and subsequently, won the best hunter listing in the Nation magazine. Other memorable visions that stirred me were the times when the people of the Cree Nation bonded together to fight the damming of the Great Whale River hydro project and Mamauitau jostled with other international television shows for attention who covered the story.

I think that history was recorded at the speed of light but it seemed that the story at the time seemed to take forever to produce and be aired. By the time it was aired, it was old news, but still history, no less. I remember when the issues at the time were related to health, social issues and the building of our nation were paramount to witnessing history in the making, did the population of the small world that we occupy, realize that we are indeed, part of the history of the making of this country. Sometimes, I feel that we just take things for granted now, without realizing how important our role was in the promotion of aboriginal rights and that we, as Eeyouch, were and still are, in the forefront of the development of Canadian society.

Now, when we flip through channel after channel, and the variety of shows and networks seem to be mind boggling and ever expanding our vision of the coun-

try, the earth and even the universe, we still gather around on Sunday evenings to watch, what we like to call, our show. The only thing that seems to irk many people, is the commercials that are aired today. Why can't Cree organizations splurge a little and pay to have commercials aired on Mamauitau? Can you imagine the Cree School Board or the Cree Health Board reach out for thirty seconds at a time, once or twice a week or month? What harm would that be? Even the Nation (who I understand is owed some air time from CBC) would benefit from valued airtime.

I know that many people would sit up and take notice if their companies and organizations would take the time to promote themselves, just like other companies in the country. Even stores (who have more money than the entire Cree Nation) have the sense to invest in marketing themselves. Isn't that what commercials are for, to promote and increase sales or knowledge? Can you imagine the sales of a regional company and the role that they have within our society, grow by leaps and bounds for thirty seconds of air time. I may even buy some time (probably three seconds) to promote myself as the fabled writer of Reznates.

One day, when I do get to finish my book, will I be able to promote and sell my memoirs, while I am still alive, instead of having to die first, (like other famous aboriginal people), will I use television and the forum of Mamauitau and make a commercial like no other ever experienced on the boob tube.

(I apologize to my fans for not being too funny in this column, but I do have respect for others in the media and do not wish to endanger my future chances of going on-air and becoming famous, without spending too much money in the process). Next issue, I will talk about the radio show and the tumultuous history of radio in the Cree world.

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COPPER RAND MINE PLAYS HEAVY METAL

New Hampshire geologist Christopher Covell says he feels "vindicated" by an interim report provincial on heavy metal contamination of fish in lakes near Ouje-Bougoumou.

The study, titled "Metal, PCB, Dioxin and Furan Concentrations in Fish and Sediments from Four Lakes in Northern Quebec in 2001," was prepared by Denis Laliberté and Gaby Tremblay of the Quebec environment ministry and released Oct. 21 in Ouje-Bougoumou.

It found contaminants exceeding allowable levels near the Copper Rand mine.

Sediments in the mine's drainage basin contained high levels of arsenic, cadmium, copper, nickel and zinc. Sites near the mine showed the highest concentrations for these metals, said the report.

"Their report confirmed my report, without question," said Covell. "Basically, when they complete their data collection there will be no question that the contamination comes from the mine."

Still, the provincial study strangely refused to point to the mine as the source of these contaminants, saying "it was not possible to precisely distinguish the proportion of metals natural in origin from the proportion of metals anthropic in origin [native to the region]."

Covell says the province is trying to downplay the mine as the source. "It's crystal clear the contaminants are from the mine," he said. "It's not from background levels."

It also said the study said elevated levels of arsenic, cadmium, copper, nickel and zinc found in sediments near mine tailings sites were not found in the lakes' fish populations. Levels in fish flesh were similar to those found in fish measured in the study's reference

lake of Lac Waconichi, it said, meaning they were weak or below the detection limit.

Elsewhere, the study said no PCBs were detected in sediments of Lac Chibougamau or Lac Aux Dorés. The study had no data from Lac Obatagama, where the Joe Mann mine is situated.

As for mercury, the study said the data did not show that mining has caused an increase in mercury levels in fish. In the four studied lakes, the average mercury levels for walleye, northern pike and lake trout were lower or equal to the Quebec average.

Covell thinks the mercury data is a red herring. "The keep talking about mercury," he notes. "That's not the problem. Mercury is ubiquitous in the northern hemisphere. The problem is arsenic and other heavy metals associated with it, and the contamination of the water system and the food chain."

The study says its results show fish in the four lakes are not contaminated with heavy metals, and what contamination exists is limited to mercury. It does recommend continued monitoring of PCB levels in lake trout at Lac Aux Dorés and Lac Chibougamau.

But it does show concern for the area near the Copper Rand mine. "The toxins in one mining effluent and the elevated levels of certain metals in sediments near tailing sites at Lac Aux Dorés and Lac Chibougamau are likely to cause toxicity for aquatic organisms and thus constitute a concern."

Covell says the continued emphasis placed on "effluent" is another attempt at misdirection. "The mine tailings are the source of the contamination," he repeats.

"They're from the mine."

by Lyle Stewart

The lawyer industry

Indian and Northern Affairs Minister Robert Nault has threatened to walk away from as many as 30 stalled native claims and self-government negotiations, blaming the other side of the table — especially lawyers, writes Terrence Belford in a report for the *Globe and Mail*.

"I am not in the business of building an industry for lawyers and consultants," Nault said.

No one knows exactly how many lawyers are involved in Mr. Nault's industry, as Indian Affairs cannot provide statistics on lawyers representing Ottawa.

Gina Wilson, executive adviser for claims and Indian government, says lawyers are the exclusive purview of the Department of Justice. Justice says it doesn't keep a running tally.

Ms. Wilson did say, however, that last year Indian and Northern Affairs Canada paid \$6-million to hire 35 chief negotiators on contract. Their rates vary from \$100 to \$255 an hour. That averages out to more than \$171,400 each.

Also, she says, the federal government to date has made loans to 100 native groups to cover the costs of all forms of negotiations. Currently \$350-million in face value plus another \$50-million in interest is outstanding.

Lawyers who represent native communities say Mr. Nault's words are more spin than substance. First, they say, in their experience government lawyers from both federal and provincial levels almost always outnumber those representing native interests, no matter what the issue. Second, they add, the process is so stacked against native claims — by federal design — that delay has become one of the few negotiating tools remaining in native hands.

"There is no question the Department of Justice controls the process," says Roger Jones, legal counsel for the Assembly of First Nations. "The federal government sets the policies. It says how to get started, how to go about it and even decides how lawyers representing native claims get paid and when."

Lawyers for native groups say a major problem is often one of attitude. Though the federal government is obliged to protect native interests, it usually doesn't do so unless forced to by the courts.

"The problem there is that the courts really don't want to get involved," says Mr. Jones of the Assembly of First Nations. "They have held that these are matters better suited to negotiation. In a court case one side wins and one side loses. That is not what native claims are supposed to be about. They are supposed to reflect what is fair to both sides."

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1973 - 1979	September 2003
Before 1973	ANYTIME after October 2002



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Canada

THE KIDS ARE ALL RIGHT!

Marcel Happyjack - Cree Nation Youth Grand Chief

There is no shortage of young people out there. Youth aged 29 and under represent 70 per cent of the Cree Nation and it has been said that First Nations youth are the fastest growing youth population in Canada. It is not a new concept that the youth of today are the leaders of tomorrow; they are, in a sense, the heartbeat of a nation. As such, they need a place to voice their concerns, a place where they will be taken seriously, and a place where they will have the opportunity to converse with the leaders of a community.

For this reason and many others, youth councils have been formed all over the world. The Cree Nation Youth Council was established in 1985, the International Year for Youth. Its purpose is to promote activities enhancing Cree traditions, values, customs and ways of life among the Cree youth. Areas of action include preservation of traditions, identities and heritage through direct youth involvement and input into the social, cultural, economic and political sectors at all levels affecting Cree youth. It serves as the environment where leadership skills are developed and where youth learn how to be responsible to an electorate. This is important as every Youth Grand Chief has been nominated for Deputy Grand Chief or Grand Chief at some point.

Elected four months ago by his peers aged 13-29, Marcel Happyjack is Youth Grand Chief of the Cree and the one to seek out if you want to voice your concerns. He is the youth representative for all Cree communities. Some of you may know him as the Youth Chief for six years from Waswanipi, where he played a part in getting the funds released from the 1995 Memorandum of Understanding in order to build the Youth Centre back in 2000. A major point in his platform for Youth Grand Chief was to update and implement the Cree Nation Youth Working Agenda, which was originally compiled in 1998. Happyjack says it is a working tool for the Youth Grand Council and that it is representative of what the Cree youth feels is important to them.

As so many years have passed, Happyjack will spend a few months updating this to find out what the youth now say about em-

ployment, job training, drugs and alcohol, teen parenting and health matters. He will also probe their aspirations and goals, especially with the signing of the "Peace of the Brave," which will have great effects on the youth for years to come.

Another issue he and his council will concentrate on is motivating youth. He will also work on establishing contacts with other youth organizations. One of the major groups he hopes to work with is the Assembly of First Nations, as right now they have no relationship with them. Two of the other things that he will try to accomplish in his three year mandate is to have the Youth Chiefs in all Cree communities receive salaries for their positions, and to seek out new initiatives for youth, in terms of how they can get funding from either federal, provincial or private means. Finally, he is also currently trying to organize a Cree regional Youth Conference. Happyjack wants everyone to be a part of it, including the Health Board, the Grand Council, the School Board and the police. He attended his first Grand Council meeting this month as an observer and will be attending the next one in December where he will present the Regional Youth Conference idea to the grand council.

Happyjack came to be Youth Chief almost by chance. He was originally approached by some young people in Waswanipi to run for youth chief over six years ago. He had spent two years at Cegep. Again some youth approached him to run for the Youth Grand Chief and this time he agreed. He will finish his current mandate at the age of 32.

Happyjack had originally planned to go back to school this year, but now is going to finish his term and then most likely go finish his studies. He offers these words of encouragement for the youth: "Continue believing in yourself, nothing is impossible if you put your heart into it. Anything is possible." Happyjack says that he learned this best when he was youth chief and was trying to get the funds released for the Youth Centre. It took a lot of teamwork and he says this is key in getting anything done. Words from the wise: "Thirty spokes share one hub."



Pollution causes polar bear sex changes

Polar bears, Arctic foxes and Inuit peoples are under threat from man-made toxins such as polychlorinated biphenyls (PCBs) that build up in the food chain, reveals new research reported in the *Independent* newspaper of London, England.

Environmental and animal groups are calling for a global ban on the production of the chemicals to safeguard the future health of those groups. Some scientists believe the PCBs are leading to "gender-bender" polar bears in Norway and Greenland, after the discovery of a number of female bears which had both male and female sexual organs.

The report, produced by the Arctic Monitoring and Assessment Programme based in Norway, said the toxins followed air and water currents from as far as Asia to the remote and fragile Arctic environments of North America, Greenland and the Svalbard islands north of Norway.

"Inuit in Greenland and Canada have among the world's highest exposures to certain toxic chemicals as a result of long-range transport," said the report, Arctic Pollution 2002.

The toxins, including potentially cancer-causing PCBs, build up in the food chain, especially in fatty tissue such as blubber in whales and seals. Blubber, being high in energy, is a key part of the diet for polar bears and the indigenous people of the Arctic.

In a separate study, female polar bears with both male and female sexual organs were discovered in 1997 on Norway's Svalbard archipelago, about 500km north of the Norwegian mainland. Researchers at the Norwegian Polar Institute now believe the deformity may be due to PCBs and other toxins.

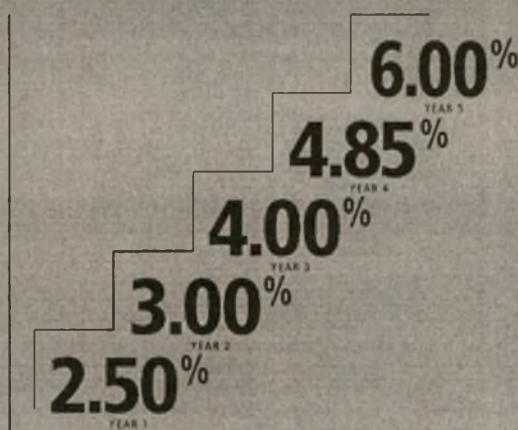
Arctic foxes, seals, killer whales, harbour porpoises and birds also suffer high levels of contamination by persistent organic pollutants that damage the nervous system, development and reproduction.

PCBs are chemical compounds that do not occur naturally; they were once widely used in plastics and electrical insulation and can be produced by incomplete combustion of plastics. It can take decades for them to break down. Their use is now largely banned in the West.

The Inuit Circumpolar Conference, which represents Inuit peoples in Alaska,

con't on page 9

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Briefs

Canada, Greenland and Russia, expressed concern at the report's findings and called on Arctic governments to work together to help protect the health of indigenous people.

In May, the WWF warned that polar bears could disappear from the wild within 60 years due to global warming, which it said was already causing numbers to dwindle. The pack ice, which the bears need to travel long distances for food, has been thinning as temperatures rise, leading to fears that it will eventually be too thin to let them travel. When that happens, the population of about 22,000 could die out.

US cracks down on Native tobacco dealers

U.S. investigators call it a modern-day Prohibition. The only difference is, this time the hot commodity is cigarettes, not liquor.

Law enforcement officials claim Western New York is a hotbed of cigarette smuggling, a centre for a new wave of illegal activity spurred by higher state taxes on cigarettes. In the first six months of this year, local, state and federal authorities seized 17 shipments of what they claim are illegal cigarettes. Each of the seizures involved truckloads of cigarettes, with the total value estimated at more than \$1.5 million.

Investigators say many of the cigarettes were destined for Native American smoke shops that are fronts for illegal Internet sales. They claim Western New York is home to more than 300 Web sites offering tax-free cigarettes.

The Seneca Nation claims many of the seizures are improper and has called on the state and federal governments to end their crackdown on untaxed cigarettes sold by Native Americans.

"Today, there's not a single state tax regulation that affects the sale of cigarettes on reservations," said Joseph F. Crangle, a lawyer for a dealer whose cigarettes were seized by the government. "Those retailers, just like the (Seneca) nation itself, are immune from state taxes."

Crangle said his client, Seneca wholesaler Scott Maybee, went to court and succeeded in getting the state to return 48 cases of cigarettes ATF agents seized in April.

The U.S. government, in a recent court case, accused Ojibwa Trading Post, a smoke shop on the Seneca reservation in Irving, of selling smuggled cigarettes over the

Internet. Court papers indicate the ATF received a tip about "questionable shipments" of cigarettes at two local trucking companies, investigated and seized more than 3 million cigarettes intended for Ojibwa. The trading post is owned by a California company called Rancho Equities.

The government claims the people behind Rancho Equities are white, not Native American, and that the smoke shop has acknowledged its role in selling illegal cigarettes as part of its Web site advertising:

"Ojibwas.com DOES NOT report to ANY state taxation or tobacco department!"

Ojibwa has countered by claiming that its primary owner, Joyce Burns, is a Native American. Burns is not a Seneca but, as a member of the Lake Superior Chippewas of Wisconsin, has been allowed to operate her business on the local reservation.

Burns, as part of a counterclaim against the government, is seeking the return of her 3 million cigarettes.

"Because she's an Indian, she can purchase untaxed cigarettes from anyone," said Joel L. Daniels, a lawyer for Burns. "The cigarettes seized were not purchased illegally."

In memory of Lawrence Scipio

He had a peaceful nature and a ready laugh that made him many friends and he was a friend to all. He will be missed by all who knew him.

He was a traditional man in every sense of the word. His skills in the bush were well known by those who have hunted, fished or trapped with him.



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Is there something that the company or organization that you work for is doing that should be noticed by others in Native America?

Is there someone in your community such as an Elder or other role model that you think deserves to be recognized?

What are your politicians up to?

Is there something that is hurting Native people and needs to be brought to light so that it can be put to an end?

What issues (local, national, and international) do you think aren't getting the press they deserve?

Do you have a story that would make people laugh?

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****Confidentiality assured****

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MoCreebec: Part II

by Will Nicholls

This is part one of a two part series in which the MoCreebec people tell their stories in their own words. Initially it was curiosity which brought me back to Moosonee and Moose factory. Just who were the MoCreebec people and what did they want?

The answer in their own words is to retain their connection to Eeyou Istchee and their traditions. They worry that deals being made will affect their rights and indeed they have. The MoCreebec people exist in a legal limbo not able to access the same levels of medical treatment that the rest of Crees in Eeyou Istchee take for granted as one example.

In the political arena the MoCreebec people have taken a page from the Grand Council and are filing a court case against being left out of the elections and the discussions on past agreements. That story will be in next issue.

George Small Jr., MoCreebec Councillor since 1986

George Small Jr. is the son of George and the late Clara Swallow. His grandparents from his dad's side came to Moose Factory in 1930. They came for a job with the railroad cutting the rail line into Moosonee. His grandmother side came from Nemaska. She had married a HBC clerk in Waskaganish. Small says his parents came for the work and he was eventually born and raised in Moose Factory as were his eight brothers and four sisters. He goes back to visit the communities. "We especially like the sporting events like the hockey tournaments," says Small. He met a girl from Eastmain. "Her mother and her moved her in 1969. She was a cook at Horden Hall Residential School," he recounts.

When it closed in 1978 his mother-in-law stayed for a while but moved back five years ago to Eastmain. "We go there three or so times a year," he says. "At least ten days to two weeks."

Do you do most of your hunting and fishing around this area?

Yes I just came back from setting up my camp up the river. I set nets to catch whitefish. I still practice my traditions. It's for my children too. I have four children, three boys and a girl. They're all grown up now but I have taught them all the Cree traditions. The springtime is the best for us. We go to a camp about 90 miles west of here. Hardly anyone goes there and it's nice.

We have an area where we should be going, where my dad and James's trapline is along the Quebec/Ontario border. James [Chief Randy Kapashesit's father] might have told you about it. But I think we have start over in terms of building a camp again.

Our camp over there is well established so when the time comes we'll be talking about it. I know my younger brothers go fishing over there but not recently.

It's been good over here. I mean this is my home and it's probably my kids home too.

If I was ever to go back to Waskaganish or Eastmain I would probably stay there two or three years to work but I think I would come back after.

This is where I grew up, I was raised. My mother, grandparent and other relatives are buried here.



Do you think some sort of provision should have been made for the MoCreebec people?

Oh yes, I do think so. It's becoming more evident in this day and age, the new millennium. You see more and more resources channeled to on-reserve. We feel the impacts in education and health. Health is really becoming an issue now. Status Indians living on or off-reserve have a program called non-insured health benefits. That's become an issue even for medical treatment.

I've heard that some Crees here have to pay for prescriptions and that sort of thing?

Yes, and that shouldn't be the case. If there is a policy that says health is for status Indians living on or off reserve then they shouldn't be paying for prescription drugs, vision care, equipment and medical transportation. That should all be covered. It's a sad thing when resources are not allocated for our people. We're not sure where they are going but they should be identified and allocated for us through a receiving authority. If it's the Cree Health Board then we should be able to be served even here with the numbers we have here. The people here are originally from Eastmain, Waskaganish or Wemindji. I told Randy and Alan [Jolly] about this a couple of years ago that we will be feeling the impacts. I'm a health director and I sit on the board at the WHA, the local hospital. We were told there we would feel the impacts because of the status verification systems that are not recording or receiving our numbers. We have to phone each

time someone is taken off the list or transferred back. I'm still not sure how that really works. There are some impacts and we are working on that.

Are you looking for some changes in the health system that would allow you to access health services like other Crees?

Yes, there definitely needs to be some changes. We can't just sit and wait. You have to make your voice heard. You have to find out where the resources are and have them allocated to the right people. Further down the road I know we are going to feel other impacts.

I feel if we work together we can get something done. Some arrangement could be made. We live in a world where there are a lot of things are possible but the people need the will to make it happen. I think there's a way. We're asking for those basic services that almost all other Cree enjoy.

There's things to be done. There's things that affect the individual rights of a person like voting. You wonder why you are not given that right. I wonder why we weren't given that right because there is the Corbiere court case that says we have that right. Some people here were asked if they wanted to vote in this year's community elections [Waskaganish and Wemindji]. They live here and they can exercise that right. Some of them voted.

Then they had the election for the Grand Chief and no one asked us or told us about it. They put polling stations as far away as Ottawa but not here. It makes you ask yourself what people think of us. I don't think it's hatred. I hope it's not hatred. Certainly I don't have anything against anyone no matter what community they come from. It certainly raises the question of discrimination or something like that to us. That's not good and you ask why? People like the Grand Chief and those in power, people who are exercising the process or system of voting are not accountable for that?

It doesn't matter who it is. It's like a federal election, you get to see who's running but they are held accountable.

I don't think we are ignorant. The same as those people who are working for the CRA or the Grand Council, they know the rules and they should be treating us the same as everyone else. The Moose Cree here when they have their elections they send their voting boxes to other places and they give notice in those places about the voting. They put a bulletin out. That's the issue we are raising. It's important because it's democracy we're talking about. Even when we work here at MoCreebec we get criticized for some of what we do. I think the Grand Council gets criticized too. I know we are a proud people but to deny our mistakes is the wrong kind of pride. It was a mistake.

What about education?

I think it's an issue. At this time it is becoming a concern for us. When I went to high school in Sault Ste. Marie, Indian Affairs had their district office here in Moose Factory. Everything was okay, then the JBNQA was signed and things changed. My younger brothers and sisters went to school they were affected. They put a high school in Moosonee and that's where they went. My younger sister went to school in North Bay. My grandparents took her out. She received no funding from either Indian Affairs or the Cree School Board. She was on welfare for a month while going to school. We couldn't find or access the proper resources for her.

We're seeing the same types of problems for post-secondary students.



Greta Gunner sees herself as a very traditional person. She would have liked a say in the proposed Rupert River Diversion. She feels this river has helped her son to know his roots and keep him from walking the wrong path in life.

What are your ideas and feelings on Eeyou Istchee?

I know it through the stories my grandfather shared with me. Was the land ours to sell? It's like robbing from our own children and grandchildren. Who are we to have decided on a diversion of the Rupert River like this? My grandfather's traditional lands are where my uncle is hunting right now. He hunts and traps in that area and he says that no one can tell him those lands are going to be flooded. He says the water was never meant to travel in that direction.

In terms of some of my background as a social worker. In terms of the AIP as a social policy perspective, overall, our world is becoming a global economy. I remember when I first heard of the Agreement I was initially very angry at our leaders. How dare they speak on my behalf? But when you think of it overall it's the corporations and the larger institutions that hold the power. One of those institutions being the provincial government in Quebec, even though you hear things in the media like more self-determination or more self-government for the Crees. It's a landmark deal but there are still some people here who have some criticisms about it. We may not understand the full scope of the deal but from a social perspective you can see the handiwork of the corporations and institutions behind it. They are the main power. Yes, our leaders have been elected as spokespeople and in a sense I feel they were strong-armed into taking that deal because the government holds the purse strings. Granted we are supposed to get \$3.5 billion but it's going to be doled out in small portions. I think we have to start looking at who holds the ultimate power in the territory. I know this is how the political arena works. It's the government that holds that power over us.

I have to believe that people at the grassroots level can make their voices heard so we can make changes to that system. If you think about Naults' [Governance] Act and the protest against it. It's bringing together a lot of people and hopefully we can stand together to make those changes.

We had a heated exchange here on the AIP when we heard

We try to take trips to Waskaganish because we feel that some of the cultural and traditional practices can best be done there. I've taken my son fishing with a rod and reel but it's nothing like the experience we had at Smokey Hill. I mean we are living at Moose Factory, one of the oldest settlements in Ontario. It's like we have been integrated but deep down we know we are Crees and where we come from. There's uniqueness about us and that's the same kind of message we try to pass on to our children. We took them this year up to Smokey Hill to show them some of those traditional practices. My father hunted and trapped and that's how he fed and sustained his family. Yeah, we had a little tent frame in the summer but most of the time we were on the river [Moose River]. We harvested berries while he

fished and hunted. I feel what I had is something worth preserving and passing on to our children. These days I feel we have been more integrated into the White society. I feel that for myself because of the urbanization I know how important it is to maintain those traditional practices and pass them on. I look around me and I don't see many young people practicing that way of life anymore. It's important to maintain that way of life. When I was up in Waskaganish some people told us that some of the young people won't eat that much wild meat. I know when we were there that was all we tried to eat.

I had my kids in an urban centre for 10 years before moving to Waskaganish or here. They'll still eat that food because that's where I taught them their history comes from. I felt I was losing my 17-year-old son to street life and yet when I took him back up the coast to where his roots were from it was like he had been grounded. It was the first time he had participated in the spring goose hunt. His spirit wasn't way out there anymore looking for something. It seemed impossible for him to find something except street life. Then when I took him up the coast it was like this young man was coming into his own and being more grounded than he ever had been before. I know I still have to continue that with him. I have to find somebody to take him out hunting.

When he killed his first goose I saw so much pride in him I swear he was ten feet tall. That's one of the rites of passage that we should not do away with. Our kids seem so troubled today and I feel that a lot of it has to do with these rites of passage.

When my son got his first goose all the men in the camp came to welcome him and shook his hand. I could see his shoulders swell with pride. He was starting to take the role of a man as a provider. He saw himself in that role. That's something you can't capture on video or film but it's here in my heart.



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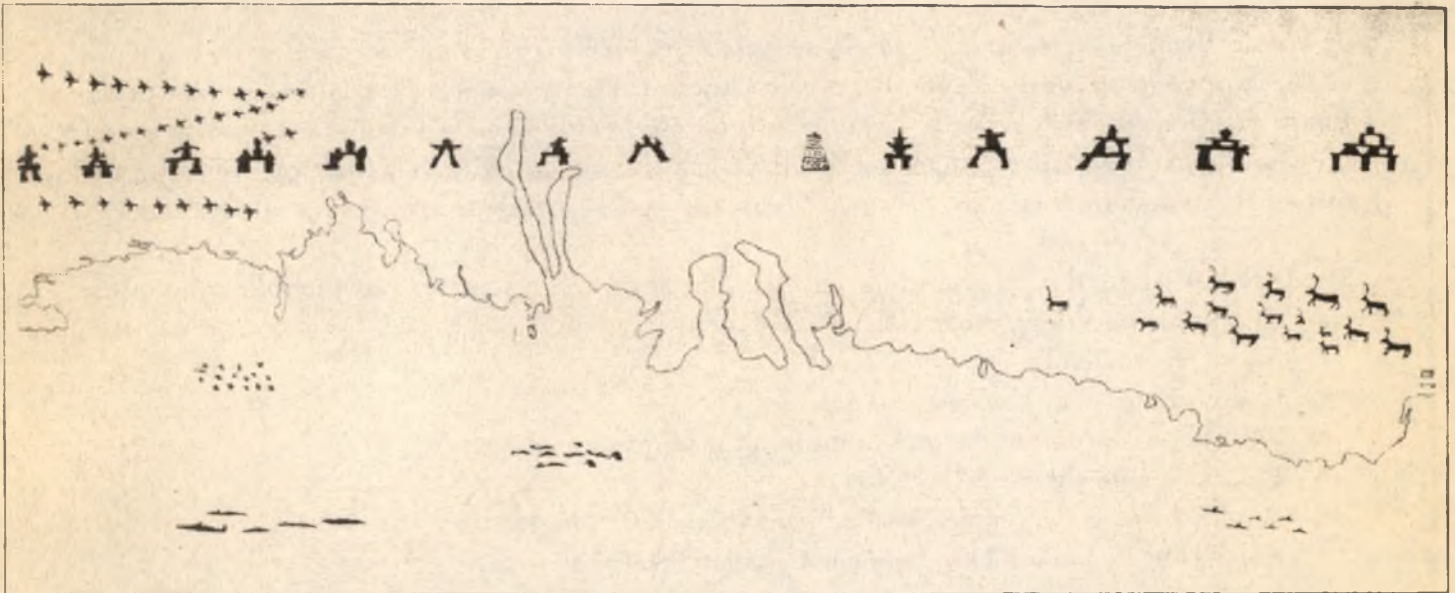
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Where is Here?:

Canada's Maps and the Stories They Tell

by
Melora Koepke



The coast of southwestern Baffin Island by Simeonie Qapappik, Cape Dorset, 1990. Courtesy of Norman Hallendy.

"Because [I am] afraid of drowning."

This was the answer an Inuit elder gave when asked why he was so skilled at reading the weather. Like many of his people, he became skilled at reading the signs in the clouds and the changing bite and smell of a cold front. "Instead of formal maps or compasses...the traditional Inuit read variations in light or patterns in the snow," Alan Morantz explains in his book, *Where is Here? Canada's Maps and the Stories they Tell*. "They sang *aya-yait* songs that acted as *Triptiks*, and built *inuksuit* stone figures to relay information to other wayfarers. They devised visual place names to evoke a picture in the mind: An island could be called "where seals lie upon the ice" or "that which resembles a woman removing her parka hood."

Where is Here? Is a book about maps and their special meanings and functions for the past, present and future inhabitants of the vast expanse of land now called Canada.

This is not only a book about the ancient ways of orienteering, but it explores the idea of identity as it relates to geography, or in other words, the concept of "who I am" as it relates to "where I am." The book spans a wide range of research techniques and approaches to the idea of "topography." The Oxford English Dictionary defines topography as "1) a detailed description, representation on a map, etc of the natural and artificial features of an area or, 2) the mapping of the surface of the body with reference to the parts beneath."

The chapter titles loosely outline the different human

motivations, and techniques, by which topography was carried out. Morantz pictures the landscape of Canada as did the various inhabitants of that landscape, its original topographers, have. Chapter one, "Survival," not only explains the Inuit methods of navigation for survival, as well as other First Nations techniques, but also talks about the messaging systems used by the early hobos (those migrant workers and drifters who rode the North American rails back and forth cross-country from the late 1800s into the middle of the 20th century).

In another chapter, "Exploration," Morantz describes the mapmaking efforts of the early white explorers, who acted as translators and bridges between the first peoples' ways of mapping and the European convention. It was, as the book points out, a very rare explorer, French or English, who ever went up the rivers and through the forests towards Hudson's Bay (as Samuel de Champlain did) without both a native guide and a collection of maps drawn for him by natives. Similarly, years later, De La Verendrye spent a great deal of his career probing his Cree acquaintances for their wisdom to help him find a passage to the Pacific Ocean. And for all his insistence, the Cree did in fact help him in his quest; often, by telling the famous explorer part of what they knew and part of what he wanted to hear!

Morantz is keen on pointing out how virtually none of the European exploring and settling would have been at all possible without so much assistance from the First Peoples. Some of the

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A map of the Winnipeg area probably compiled in 1729 from three Cree maps.

most interesting stuff in the book comes later, when the author expands out from pure history into a discussion of what "mapping" means for human ideas of who we are, and what our landscape means.

In the chapter "Nation-Building," the author details how natives in the modern era can use techniques of map-making as a form of reconquest. "It was not so long ago that the early European explorers used their own maps to write native people off their own land," he explains. "Now, native groups in the Pacific Northwest are blending their own ancient stories with modern mapping technology to win back what was lost."

Morantz goes on to detail the ways the plaintiffs used territorial mapping in the landmark Gitksan and Wet'suwet'en land claims trials in British Columbia, and how the members of the Gitksan Houses introduced *adaawk* (sacred songs about their ancestors and territories) and other traditional land-use and ownership rites, into evidence. Though the trial was initially lost in B.C. Supreme Court, the decision was overturned on appeal in 1996, thus "paving the way for the use of oral traditions in equal measure" for land claims trials, according to Morantz.

This decision paved the way for the strategies, including cartographic ones, for all the land claims suits that came after. These included the Nisga'a trial, where, in fact, the Nisga'a won control of 1,200 square kilometres through negotiations in which native maps played a huge part. Problem was, the Nisga'a claims conflicted with the claims of other peoples, including some Gitksan.

Cartographic conflicts, it seems, are not so simplistic: rather than just being between whites and natives, they are as complicated as their cartographers.

In "Identity," a chapter near the end, the author expands the definition of a "cartographer." A mapmaker, it seems, can be anyone who seeks to define him or herself in relation to the

landscape they inhabit. One local example tells of the Quebec government's project to rename the islands in the reservoir south of Kuujuaq after French-Canadian artists. The Cree, of course, objected that those "islands" were the tops of mountains flooded to make the James Bay hydroelectric project. The author points out, as did Bill Namagoose at the time, that renaming the land would be a way of appropriating it geographically, or, in other words, a way for the whites to reclaim the land in their own image.

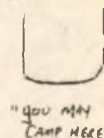
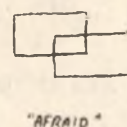
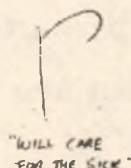
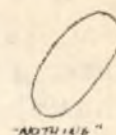
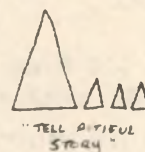
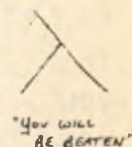
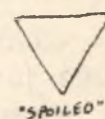
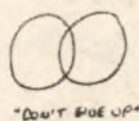
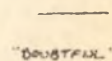
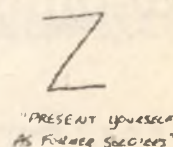
And isn't that, after all, the whole purpose of every map? Rather than rendering the land as it is, isn't a map always a way to remake the land in a shape the mapmaker himself understands?

Where is Here: Canada's Maps and the Stories They Tell

By Alan Morantz

Penguin Canada, 256 pages.

Some of the Hobo Signs: a map of what's around



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POINT-COUNTERPOINT

POINT

From: *La Sentinelle* October 2, 2002

UNACCEPTABLE EVENTS

Editorial

by Guy Tremblay

It is not new that unfortunate events starring Crees from Mistissini, Ouje-Bougoumou or Nemaska happens in Chibougamau. It is so frequent that nobody makes almost anything of it anymore. We see some of them lying down on the ground or comfortably installed on the asphalt of the shopping centre... incapable of even saying a word, drunk from what they've been drinking during the night.

Like me you find this quite sad, but since it's only a minority we prefer to shut our eyes. But there's always a drop too much in the bucket and this drop happened a few days ago. Business owners and policemen have lived unacceptable events.

Too much is too much!

The story has made it around Quebec. Friends and family called me to tell me they didn't know that there was a Western Festival in Chibougamau.

It is not a question of one or two individuals on a drinking binge, but of women savagely beaten, of a youth who almost died, of policemen assaulted. We're talking about 20 persons implicated in those incidents. The fact that they were natives doesn't change anything and shouldn't change anything. Nobody has the right to play ostrich and do like nothing happened, starting especially with the natives.

On the contrary, they should require assistance so those acts don't happen again. Let's not forget that the lives of those people intoxicated with chemical substances were on the line. Those people could have killed others, even within their own group. Those events happened in Chibougamau but they could have easily happen in Mistissini or Ouje-Bougoumou with far more serious consequences.

Some solutions

In the short term, the SQ and local authorities see some solutions. We have to see as well to definitively solve this problem. We are not in the Far West era, when we put the lives of policemen and citizens on the line. We have to work at the base of this problem and bring help to certain persons clearly identified. We have no choice if we want to continue living in a city that has a reputation for its hospitality and not for its hostility.

If you think the problem is not that serious, good! Otherwise, if you think I might be right, it is important to take some measures right now and find some definitive solutions. Have a good week!

COUNTERPOINT

Chibougamau

Dear Nation,

A few weeks ago, unfortunate incidents took place in Chibougamau where some youth, mostly Cree, troubled the peace. Arrests ensued, and with them the usual disparaging remarks about Crees. These remarks are usually spoken by a few people from whom you'd expect such comments, not much of a bother as such since you've heard them so often.

This time, a chorus of different voices was heard. The most

Recently we published an article about the fighting in Chibougamau. While no one has responded to our article a Cree was upset with a editorial about the situation in a Chibougamau paper. So we bring you a translation of the editorial, which appeared in French, and a reply to it by a Cree.

noticeable, in the October 2nd edition of *La Sentinelle*; the editor dedicated an entire editorial to this subject. In his editorial, Mr. Guy Tremblay spoke about the incidents and how they were unacceptable. While the incidents were deplorable, comments on how they've gotten used to seeing drunken natives sleeping comfortably in public areas and how the recurring problems must be solved by the natives themselves are unacceptable.

It is extremely disquieting that Mr. Tremblay seems to put the blame on the Cree. I am still trying to figure out why he is not addressing the issue of bar owners who continue to pour drinks for those already too intoxicated. Or those store owners who will sell beer and alcohol to underage Cree, all the while not extending the same favour towards non-native youth. What about illicit activities? Everyone is aware of the bootleggers and the drug dealers who make tons of money pushing their wares on our people. Why are these individuals not pointed out?

I intended on responding directly to *La Sentinelle* but I doubt this would have any positive results for our community. Rather, I'm addressing the Cree nation. There are several businesses and individuals who treat us well and appreciate our business in Chibougamau. These, we should continue to support and assist.

However, for those ones who consider us to be a nuisance and not much else (except for the money we provide, which they love), I think it is time to do something.

I for one am more than tired of being grouped with individuals that cause problems. One thing I have learned is that when I have a problem with one person, it is not his entire community who is to blame. If John Doe causes me grief, it is John Doe who I have a problem with and not his family, not his friends, much less his community.

This is why this editorial and the generalizing comments that I have heard once too often in Chibougamau are no longer acceptable to me. Generalizing comments are easy because it requires little effort, be it physically or intellectually.

Nothing excuses destructive behavior whether it is in our community or another, and those guilty of it should and must be punished. Generalizing is just as unacceptable and I feel it is time that we stopped kidding ourselves.

Let's go it one better than those who choose to put us all in the same basket. Let's be selective in our patronage and support those who support us.

As for those others, whom we all know, let's stop supporting them. You know which business I am talking about. Those establishments that make Cree customers pay up front before the service is even delivered, those businesses that sell us something and fail to meet basic quality standards nobody in Chibougamau would ever accept, those stores who peddle alcohol to our children and the list goes on. If these people are smart enough to judge a person by the colour of their skin, then maybe they'll be smart enough to survive without our money. If they survive, good for them, at least we'll know that it's not thanks to us.

The best we can do is support business in our community. And if you can't find it locally, then save your money and drive past those businesses that dislike us and past Chibougamau.

**Andy Baribeau
Mistissini**



JOB POSTING

Economic Development Agent
**Secrétariat for the Cree Nation/
 Abitibi-Témiscamingue
 Economic Alliance**

The Secretariat was implemented following the symposium on partnerships « Gateway to building economic channels », that was held in Val-d'Or on June 4, 5 & 6, 2002. The mandate of the Secretariat will be to facilitate the creation of strategic alliances, joint ventures, business links between Cree entrepreneurs and Abitibi-Témiscamingue business people, in the context of developing the Northern Quebec region after the signing of the agreement « la paix des braves ».

The responsibilities of the Secretariat for the Cree Nation/Abitibi-Témiscamingue Economic Alliance will be to :

- Identify the projects outcoming from the Symposium that have best possibilities of success ;
- Support efforts of business links outcoming from the Symposium ;
- Identify and facilitate the implementation of specific training programs ;
- Act as a facilitator between Cree promoters, non-Cree promoters and governmental entities ;
- From time to time, assist to obtain documentation and assist in the preparation of documents related to potential contracts with the Société d'énergie de la Baie James (SEBJ) and Hydro-Québec ;
- From time to time, assist in the preparation of a newsletter to inform all parties concerned about activities of the Secretariat ;
- Act as a liaison officer between the Cree communities, regional businesses, governmental and para-governmental organizations ;
- Ensure to implement other recommendations outcoming from the Symposium.

Holding a College or University Degree, you have at least a five year experience in the fields of business, construction and/or economic development projects. Have a good knowledge of the Northern-Quebec regional economic sectors, particularly with the Cree communities, you are a keen negotiator and capable of working to the elaboration of projects with different intervenients, regional enterprises, Cree communities, as well as governmental organisms. Autonomous and dynamic, you have a good sense of leadership, with good communication capacities. You have a good knowledge in computers, Windows environments, Internet and Microsoft. You are bilingual (english-french) and can travel on the Territory. Salary will be according to your aptitudes. Starting date : December 2002. Location of employment: Val-d'Or

If this challenge is for you, please forward your application before **November 18th, 2002** at :

640, 3rd Avenue, Office 205, Val-d'Or (Québec), J9P 1S5

Email address : gpo.innov@lino.com

Telephone: (819) 825-4630 • Telecopier: (819) 825-6224

NATIVE

BY TSA

At first I thought it would be a breeze to write a piece on being adopted, then I sat myself down to try to write about it and realized it wasn't as easy as I thought. I mean, the easy thing was that I was adopted and I had a whole slew of experiences from which to draw, however I didn't know exactly what to write about. I have decided to focus on what it is that people are interested in, recalling the questions that I am most frequently asked when people find out I'm adopted and that I was adopted by a non-Native family. I am of Ojibwa-Cree ancestry from Sagkeeng, Manitoba. I was adopted at the age of eight months by a family of British, Scottish and Irish descent and grew up for the most part in the white Anglo-Saxon suburbs of Montreal. I was not one of the "sixties scoop" babies, who were in a sense stolen from their biological parents by the Indian agents and adopted by non-Native families. I was freely put up for adoption by my biological family and due to extenuating circumstances, extended family adoption was never a consideration. The feelings I express may be shared by other adoptees but I certainly do not claim to be representative of all Native adoptees. I have met many Native adoptees who do not share my views, so please do not think that this is how all Native adoptees feel about their adoption.

I have a complicated enough family to begin with before including my biological family in the mix. My parents adopted my oldest brother, then had two sons, then they adopted me. They were foster parents as well, so there were other kids in the house that we would always refer to as brothers or sisters for however long they were there. When my parents divorced, my father remarried a woman who had two kids of her own and they proceeded to have a child together. My mother remarried a man who had five grown children, then they received full custody of a child and fostered who knows how many other children, two of which they have recently decided to adopt in order to keep them together. All three are also of Native ancestry. From my biological mother, there are six children, three of whom were not adopted, and one was adopted by extended family. So I have a number of brothers, sisters, stepbrothers, stepsisters and half brothers and half sisters across the country, all of whom I call my brothers and sisters.

The main thing I have to deal with in being adopted are the confused looks when I say that my mom is a redhead, or that I'm part Irish, or when a sibling and I say that we are siblings, it's almost as if worlds are colliding in their minds. I obviously look nothing like my parents or my blue-eyed, blond haired brothers and sisters. When they find out I am adopted and that my sister is technically my stepsister, I am faced with a look that tells me they just don't get how I can so easily and unequivocally refer to them as my family.

One of the questions that I am often asked is "Do you know your real mother?" I proceed to say that my mom is as real as anyone else's. She's the only mother I have ever known, she's the one who has unconditionally loved me, nurtured me and natured me as a mother does and she's the one I cry for when I'm sad or hurt. The only thing she did not do was give birth to me and I know her only as mom, not my "adoptive" mother. What people are asking is whether or not I know my "biological"

ADOPTEE



mother, the one with whom I share genes and from whose loins I sprang. This is the woman I refer to as "Marge," only because it gets too tedious to always refer to her as my "biological mother." I do not know her, we have spoken on the phone once but I have never met her in person. I have no resentment or hard feelings towards Marge, I am thankful she gave birth to me, but to refer to her as my mother I feel would be a sort of insult to the person I know as my real mother.

Another question that people ask is whether I have ever met any of my biological family and what that was like. I have been fortunate enough to meet a large part of my biological family due to a rather unfortunate situation. The first time I went back to my community in Manitoba, a cousin had committed suicide two days prior to my arrival, so I attended the remainder of the wake and all the ceremonies that accompanied it, where I met pretty much every member of the extended family. It was overwhelming on many levels as I met aunts and uncles who remembered me as a baby and I felt their sadness at having had to let me go. Although I had never met this cousin, I felt the loss of his family, which was my family. On top of that, I met elders for the first time, I entered my first teepee, took part in sacred ceremonies, offered tobacco for the first time and received a sort of official ceremonial "welcome back." The parents of the cousin said it was a happy time because even though one family member was gone, another had returned, so it all balanced out. Everyone who came up to me explained how we were related and said welcome back. It was all very confusing and wonderful and beautiful and sad at the same time. The most interesting thing I learned was that I was a descendent of the 'Two-hearted' on my grandmother's side. Overall, on one hand it was as if everything made sense for the first time and on the other it was

if nothing made sense at all.

Another question people ask is what is it like being adopted. I don't know what it's like to not be adopted but I can only summon that it's different from being adopted. One of the toughest things I have dealt with is trying to make sense of the fact that I am both of the Native and non-Native worlds, and trying not to see either side as better than the other. On one level, it is easy to make sense of because I define myself first and foremost as a human being and everything else is secondary. On another level it's not so easy because I am part and parcel of two very different cultures that conflict with each other in many ways. I know a lot about one and not so much about the other, which I often feel as though I should know more than I do. For years I knew what it was like to be Native living in a non-Native world where I walked freely, and when I became a Native in the Native world and learned that I could also walk freely in that world I felt lucky and extremely ignorant. I felt like I could bridge the gap, that I had so much to offer and realized that there was so much to learn.

One of the other questions people ask me is if I'm glad I was adopted. I would have to say yes. Even though it has been emotionally draining and often times very lonely and confusing in trying to come to terms with, I know that everyone has their own emotional baggage to deal with no matter what their situation, there are no ideals. If I had grown up in my community I would have had other issues to deal with. Fact is that I am grateful Marge and the rest of the family had the courage to put me up for adoption so that I could have the life I did. I am the person I am because of it. I love my family and I'm thankful my parents taught me the truly important things in life, about love, respect and responsibility. They have always encouraged me to learn about my native heritage and have tried to facilitate that for me. They allowed me to be a freethinking individual and allowed me to learn from my own mistakes. I know in their hearts and minds that even though I am not blood of their blood or bone of their bone, I am as much their own as are their other children who were not adopted.

It has taken me a long time to realize that despite not knowing what it was that defined someone as Native, besides genes, I have always been Native. It has been in my blood and my very being without even being aware of it. I have always felt akin with the ground I walk on, I have always spoken with the animals and looked to nature for the answers to my questions, the beat of the drum reverberates through my body like life itself, I am thankful for all that is on a daily basis, and I know that I am but a passenger on this boat. The finer details and points about my Indian culture I do not know for I have not yet been taught, but I am learning and will continue to learn. I know that it is not for nothing that I am Two-hearted or that I have been given the life I have had. What will be will continue to show itself and I am grateful for the opportunity.

The Cree Human Resources Development Agreement

In October 2001, the Cree Regional Authority signed an important agreement with the Government of Canada. This deal makes it possible for us, with Canada's financial help, to build a job market by and for Crees. We are now offering and planning a variety of programs for creating jobs, training people and helping the unemployed.

What's in it For Us?

The Big Picture

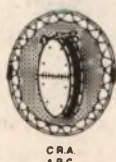
The main goals of the agreement are to:

- ◆ Transfer responsibility for employment and training-related programs from the Government of Canada to the Cree Regional Authority
- ◆ Make sure that all the Cree communities have the right employment services for their needs
- ◆ Make sure you get the training you need to qualify for the jobs being created in our region
- ◆ Reduce Cree unemployment so that it's similar to the level among non-Cree people in the James Bay region
- ◆ Reduce the unemployment level in the Cree Territory so that it's similar to the level in Quebec as a whole
- ◆ Ensure that you keep all the rights and privileges you already had under other laws, policies and programs

Next: Part 2: WHAT IT'S FOR

CHRD's mission is to provide high-quality employment services and training programs to Cree and non-Cree residents of the James Bay Territory, and to ensure that enough Cree people have the training and knowledge required by public and private employers in the region, including the Cree governing bodies.

For More Information Please Call (418) 923-2525



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Grand Council of the Crees (Eeyou Istchee)
Grand Conseil des Cris (Eeyou Istchee)



WILL ON THE GIRL

by Will Nicholls

During a recent trip I saw the first snowfall of the year in my home community of Mistissini, located in the Inland eastern James Bay area. It reminded me of the cold winter days and the food simmering away on a wood stove. The pots were always big as my grandparent had a host of children and they in turn were starting to do the same. Also you never knew who would show up at the door. I don't think I ever saw anyone turned away. Winter is a time for stews, hearty soups, meatloafs and such. You need the energy. I added the old fashioned chicken soup recipe because it turns out chicken soup is good for helping with colds, both as part of a cure and a preventative.

Puerto Rican Stew

3 tablespoons vegetable oil
1 1/2 pounds stewing beef, cut into 1 1/2-inch pieces
1 large onion, chopped
3 large garlic cloves, chopped
1 tablespoon chopped fresh parsley
4 fresh thyme sprigs or 1 teaspoon dried, crumbled
4 bay leaves
2 tablespoons all purpose-flour
2 14 1/2-ounce cans beef broth
2 cups dry red wine
4 large potatoes, cut lengthwise into quarters
3 large carrots, cut into 3/4-inch pieces
1/2 pound green beans, trimmed, halved
Chopped fresh parsley

Heat oil in heavy large pot or Dutch oven over high heat. Add beef in batches and brown. Using slotted spoon, transfer beef to bowl.

Add onion and garlic to pot and sauté 5 minutes.

Add parsley, thyme, bay leaves and flour. Stir 2 minutes.

Gradually mix in broth and wine. Return beef to pot and bring mixture to boil. Reduce heat to medium-low and simmer uncovered 45 minutes.

Add potatoes and carrots to stew. Simmer until meat and vegetables are tender, stirring occasionally, about 30 minutes.

Add green beans and simmer until beans are tender and gravy is slightly thickened, about 10 minutes. Transfer stew to large bowl.

Garnish with chopped parsley and serve.

Old Fashioned Chicken Soup

On a cold winter day, this hearty soup is practically a meal in itself.

16 cups canned low-salt chicken broth
1 3 1/2-pound chicken, cut into 8 pieces
1/2 cup chopped onion
2 carrots, peeled, thinly sliced
2 celery stalks, sliced
2 tablespoons (1/4 stick) butter
1 cup sliced mushrooms
1 tablespoon fresh lemon juice

8 ounces dried wide egg noodles
1/2 cup finely chopped fresh parsley

Combine chicken broth and chicken in heavy large pot. Bring to boil. Reduce heat; cover partially and simmer until chicken is cooked through, about 20 minutes. Using tongs, transfer chicken to large bowl.

Cool chicken and broth slightly. Discard skin and bones from chicken. Cut chicken meat into bite-size pieces and reserve. Spoon fat off top of chicken broth.

Return broth to simmer. Add onion, carrots and celery. Simmer until vegetables soften, about 8 minutes. (Can be prepared a day ahead. Cover chicken meat and broth separately and refrigerate. Bring broth to boil before continuing.)

Melt 2 tablespoons butter in heavy large skillet over medium-high heat. Add mushrooms and sauté until beginning to brown, about 5 minutes. Stir in lemon juice. Add mushrooms to broth; stir in noodles, parsley and reserved chicken. Simmer until noodles are tender, about 5 minutes. Season soup to taste with salt and pepper.

BBQ Sauce Meatloaf

The leftovers make outstanding sandwiches.

1 pound lean (15% fat) ground beef
1 1/2 cups fresh breadcrumbs made from French bread
1 cup chopped onion
2 large eggs
1/3 cup chopped fresh parsley
1/2 teaspoon salt
1/2 teaspoon ground black pepper
1 1/4 cups bottled barbecue sauce

Preheat oven to 350°F. Combine first 7 ingredients in bowl. Add 3/4 cup barbecue sauce; mix until just blended.

Pack mixture into 8 1/2 x 4 1/2 x 2 1/2-inch metal loaf pan. Spread remaining half cup sauce over top. Bake meat loaf until top feels firm and thermometer inserted into centre registers 160°F, about 1 hour 10 minutes. Let stand 15 minutes. Slice meat loaf thickly and serve.

Simple Standing Rib Roast

1 standing rib roast of beef, about 6 1/2 pounds
3 or 4 cloves of garlic, thinly slivered
Coarse salt and pepper

1. Preheat the oven to 450°F.

2. Make small slits in the meat with the tip of a small knife; insert the garlic slivers. Rub the meat with salt and pepper. Roast on a rack in a shallow pan for 25 minutes.

3. Reduce the oven temperature to 350°F and roast for 16 minutes per pound (about 1 3/4 hours), or until a meat thermometer reaches an internal temperature of 135°F to 140°F for a medium-rare centre. Let rest for 15 minutes before carving.

Roast Tips: Start with a very high oven temperature to seal in the meat juices. (This is equivalent to browning meat before roasting.) When the meat comes out of the oven, let it rest before carving, or the juices will run out.

Roast beef with Glazed Onions and Worcestershire Gravy

3 large onions (about 1 1/2 pounds), sliced thin
a 14- to 16-ounce can tomatoes, crushed and drained in a sieve
1 tablespoon vegetable oil
a tied boneless 3-pound rib roast at room temperature

Eeyou Economic Group/CFDC Inc

POSITION: YOUTH ADVISOR, YOUTH STRATEGY PROGRAM

LOCATION OF WORK: WASWANIPÍ, QC.

DURATION: PERMANENT – FULL-TIME

The Eeyou Economic Group is presently seeking a resourceful and motivated individual to work as Director General for the Eeyou Economic Group. Under the supervision and assistance of the Board of Directors of the Eeyou Economic Group, this individual will initiate and assist entrepreneurs to create business opportunities in their own communities. This person will have the responsibility to administer an investment fund and provide support services for entrepreneurs.

The Youth Advisor in cooperation with the EEG staff, will also carry out the following tasks:

- Prepares the youth work plan and the youth support plan;
- canvasses young people;
- provides community leadership with regard to the program;
- promotes the youth fund;
- helps promoters prepare their files;
- analyses applications;
- ensures stringent and customized monitoring of promoters with regard to loans;
- provides technical advice and specialized training for young entrepreneurs;
- ensures that the impact of the youth work plan is monitored and evaluated;
- prepares reports for Economic Development Canada;
- works in cooperation with community organizations involved in the project;
- provides support for management committees.

Interested applicants should posses:

- Equivalent of DEC in Administration;
- good knowledge in computers and finance;
- willingness to travel;
- able to start immediately.

Salary will be remunerated according to qualifications and experience.

Posting date: October 21st, 2002 to November 8th, 2002.

Send applications to: Eeyou Economic Group/CFDC Inc.

58 Pine Street
Waswanípi, Quebec
JOY 3C0

Canada

Le gouvernement du Canada, partenaire de la SADC Eeyou Economic Group inc.
The Government of Canada, partner of the Eeyou Economic Group CFDC inc.

- 1 tablespoon all-purpose flour
- 1 cup beef broth
- 1 cup water
- 2 tablespoons Worcestershire sauce
- fresh rosemary sprigs for garnish

In a roasting pan combine well the onions, the tomatoes, the oil, and salt and pepper to taste and roast the mixture in the middle of a preheated 500°F. oven for 10 minutes.

Stir the mixture, put the beef, seasoned with salt and pepper, on top of it, and roast the beef and the onion mixture in the oven for 15 minutes. Reduce the temperature to 350°F and roast the beef for 12 minutes more per pound, or until a thermometer registers 135°F, for medium-rare meat or 160°F for well done.

Transfer the beef to a cutting board and let it stand for 30 minutes. Transfer three fourths of the onion mixture to a bowl and reserve it, keeping it warm, covered. To the mixture remaining in the roasting pan add the flour and cook the mixture over moderate heat, stirring, for 3 minutes. Whisk in the broth, the water, the Worcestershire sauce, and any juices that may have accumulated on the cutting board and simmer the gravy, whisking and scraping up the brown bits, for 10 minutes. Transfer the gravy to a small saucepan and skim the fat from the top. Just before serving, carve the beef, arrange it on a platter with the reserved onion mixture, and garnish it with the rosemary sprigs. Bring the gravy to a boil, transfer it to a gravy boat, and serve.

Roasted Potatoes

Ever wonder what to do with the left over goose oil? Here's a tasty idea. As soon as the goose is removed from the oven, increase the oven temperature and roast the potatoes while making the sauce for the goose. It will require about 25 minutes of your time to make total. The rest of the time is cooking.

- 4 lb small (1 1/2- to 2-inch) boiling potatoes
- 3/4 cup rendered goose fat or oil, reserved from roast goose
- 2 teaspoons salt or favorite salt substitute.
- 3/4 teaspoon black pepper

Preheat oven to 450°F.

Cover potatoes with salted cold water by 1 inch in a 6-quart pot, then simmer, uncovered, until just tender, 12 to 20 minutes, depending on type of potato. Drain in a colander and pat dry.

Toss potatoes with goose fat in a bowl. Spread potatoes in 1 layer in a large roasting pan and roast in middle of oven, turning once, until golden, about 30 minutes. Toss with salt or salt substitute and pepper.

Cabbage Burger Bake

There is a wonderful autumn crispness in the air. During this time and in winter there is nothing like a hot meal to warm your insides. This dish is fast and tasty. If you like a little kick to your taste buds, include some salsa with the spaghetti sauce or season with some great spices like the Cajun Spice Mix.

- 1 medium cabbage shredded
- 6 slices bacon (or bacon bits can be used)
- 2 cups uncooked rice (can use minute rice)
- 2 lbs ground beef
- 1-32 oz can spaghetti sauce
- 1 cup water (less if minute rice is used)
- 1 chopped onion
- Salt & Pepper

Spread half of the shredded cabbage in buttered shallow baking pan. Lightly sauté bacon in fry pan. Remove bacon, drain and

set aside. Stir onions and rice in bacon drippings in pan. Cook rice and stir over medium heat until onions are soft and rice is slightly brown. Spoon over cabbage in baking dish. Brown beef and spoon over rice. Sprinkle with salt and pepper. Top with remaining cabbage. Heat spaghetti sauce with water to boiling point. Pour slowly over cabbage so sauce can seep into layer underneath. Top with bacon-cover and bake 400 degrees for 1 hour.

Maple Baked Beans

I'm sure more than a few of you in Cree county used to remember the smell of the beans cooking. I loved the way my grandmother made them with molasses and that. In my travels though I came across this interesting baked beans recipe. I hope you enjoy it as much as I did.

- 2 cups dried navy beans, picked over
- 7 oz salt pork (rinsed if crusted with salt) or thick-cut bacon, cut into 1/4-inch dice
- 1 cup chopped onion
- 2 teaspoons salt
- 1/2 teaspoon black pepper
- 2/3 cup pure maple syrup
- 1 teaspoon dry mustard
- 4 cups water

Quick-soak beans: Cover beans with water by 2 inches in a 4-quart heavy pot and bring to a boil. Remove from heat and let stand, uncovered, 1 hour.

Preheat oven to 300°F.

Drain beans and put in a 3-quart wide shallow pot or flame-proof baking dish along with remaining ingredients, stirring to combine. Bring to a boil on top of stove, then cover tightly and bake in middle of oven until beans are just tender, about 2 hours. Uncover and bake until most of liquid is absorbed and top is slightly crusty, 1 to 1 1/2 hours more.

Healthy Cooking Tips

Using honey in your cooking can be an asset. When baking any pastry a tablespoon of honey will keep your pastry fresh longer because honey is hygroscopic. This means that it draws moisture from the air, which keeps your pastries from drying out. Honey also enables you to reduce the liquid in your cooking. Reduce any liquid called for in your recipe by a quarter for every cup of honey you use. Be careful though, honey can cause over-browning so be sure to reduce the temperature of your oven by 25 degrees.

To substitute honey for sugar try the following:

- * Approximately 7/8 cup of honey is equal to 1 cup of sugar.
- * 1 12 oz. jar of honey equals a standard measuring cup.
- * Try substituting half of the sugar in your recipe with honey.

Eventually, with experimentation, you can replace all of the sugar with honey.

Something strange happens when you don't advertise....

Nothing!

Call 514-272-3077 and ask for Aaron to make something happen.



LODGE MANAGER

New 20 rooms lodge with 80 seats restaurant and two meeting rooms, in Mistissini, is looking for a lodge manager who will supervise and participate in all the operations of the lodge under the authority of a board of directors. His or her responsibilities are: to achieve profitability; to administrate the finances of the operations; to administrate the human resources; to oversee and implement promotion for the facilities; and to provide top quality services to the clientele composed mainly of Cree businesses and leisure tourists. A hotel consultant, if needed, may assist him or her, during the pre-opening period and for the first year of operation.

Pre-requisites are:

- Minimum 5 years of experience in a hotel with management responsibilities, collegial diploma in hotel management with a minimum of two years experience, or very good management skills
- A good knowledge of marketing, human resources and accounting principles.
- Fluent in the English and French languages. Cree speaking is a definite advantage.

General conditions:

- Social programs and fixed salary with bonuses based on financial results.
- Residence will be in Mistissini.
- Minimum of a three years contract.

CHEF

New 20 rooms Lodge with 80 seats restaurant and two meeting rooms, in Mistissini, is looking for a Chef who will supervise and participate in all the food production for the restaurant and banquets under the authority of the lodge manager. His or her responsibilities are: to create menus, order food supplies, assure food production, control costs and provide top quality services to the clientele composed mainly of Cree businesses and leisure tourists.

Pre-requisites are:

- Minimum 5 years of experience in a restaurant with chef or chef-aide responsibilities.
- Collegial Diploma in food production with a minimum of two years experience.
- Efficiency in the English and French languages. Cree speaking is a definite advantage.

General conditions:

- Social programs and fixed salary with bonuses based on financial results.
- Residence will be in Mistissini.

Please send curriculum vitae before November 15th, 2002, to:

Director of Community Development
Council of the Cree Nation of Mistissini
Isaac Shecapio Sr. Administration Building
187 Main Street
Mistissini (Quebec) G0W 1C0

THE 8TH ANNUAL STUDENT ESSAY CONTEST IS ON!

**\$2000 in prizes
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by CSB students
of all ages**

Enter your essay on personal experiences, social and political issues, legends, changes in the communities, learning in the bush, Cree as a language of instruction, the future of Eeyou Istchee or any other subject you want to write about (if you're not sure you've got a good topic, give us a call) Essays can be in Cree, English, or French.

Send your entry in by
DECEMBER 14th to *the Nation*

by email: nation@beesum.ca
by fax: (514) 278-9914
or Mail: C/O Student Essay Contest
5505 St Laurent, suite 3018
Montreal, Qc., H2T 1S6

*Sponsored by the Nation and t
he Cree School Board*

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CLASSIFIEDS

100 – BIRTHS

At a joyous time like this 'Oh' how we all wish grandma was still here with us, But we all know she was there with you and I to see that precious little angel sent down to our lives.. Congratulations! to Jennifer Labbe and Eric Snowboy on the birth of their daughter JAYDENE Jenny-Lee Joy born on September 25th, 2002, in Val d'Or. Take good care of your precious little angel... Love Mom and Dad (Elizabeth and Roger) brothers and sisters (Greta-Marie, Eddie, Rosalind, Brent and little Marie-Ann sh)

101 – BIRTHDAYS

Happy 6th Birthday Shania! Love always Mommy and Tommy Boy.

Birthday Greetings going out to Amanda Chuzo on November 15th. Hope you enjoy your "sweet 16th" Birthday. We love you always. Mom & Dad. (Wemindji)

Birthday wishes to my only son Jordan Lee Rabbitskin on October 20th 2002. Happy 9th Birthday Jordan and many more to come. Love ya! From Mommy (Wask)

Happy Belated Birthday to my nephew Benjamin Masto on October 5th 2002. Many more to come. From Auntie Patricia M. Snowboy (Whap)

Happy 18th Birthday to Allen Snowboy & Stephanie Rupert on October 2nd. Don't party too much at the resto-pub. From Patricia & Gordon. (Whap)

Happy belated birthday to my friend Patricia Swallow on Oct.21/02. On your day, I just want to say that you can count on me to be your friend until the end: just wait and you will see! I know that you would be as true to me for just as long. No "if" or "but," no matter what, our friendship will be strong. I'm glad you're my friend to share my joy and pain. I care so much, so keep in touch. I'll talk to you again! Friend always, Cindy N

Miyowbin Wapachee is having a birthday on October 31 and we would like to wish her a happy birthday and happy halloween, girl. From all of us at G3-10, Chisasibi

Josephine Visitor will be celebrating her birthday on November 3rd, 2002 and we would like to wish all

CLASSIFIEDS

the best for another year and many more. Please be good to your brother on your birthday and be generous with your cake. Happy Birthday, Jo! From all of us at G3-10, Chisasibi

I would like to wish my friend Harold Coonishish a Happy Belated B'Day on August 18th. I hope you're doing okay where you're at right now. Whatever you do, stay in school and don't quit even if something is bothering you. Just play by the rules, don't complain if you loose. I hope to see you again soon and take care. From your friend A.D.J.V. (Wemindji)... Oh, call me if you ever have a chance 819-978-3740

I would like to wish my loving sister Kerri Stewart a Happy Birthday on October 21st. Hope you have fun on your B'Day but don't party too much, lol. I will always love you and even if we have different daddy's, I will still love you. Love you always, your sis Alexandra Visitor xoxoxo

Happy Belated Birthday to Beatrice Bullfrog on October 1st, may you have many more to come... I'm so sorry I didn't remember your birthday ... your neighbor at the school.

Birthday wishes going out to my brother Kelly on November 2. Hey!...when will I see u again? I only see u once every month, I miss you, I miss u bothering me at home (taking the remote away from me)...lol, anyways Happy Birthday Kelly!...Love Always Ur sister, Hillory. PS Miss you & Love U!!!

Happy 2nd Birthday to Special Grand Child Carmeron Gilpin. We miss you a lot. Sorry we cannot be there when you celebrate your Birthday on Novemeber 1st, but enjoy your day! We will see you December 21st. Love, hugs and kisses. Take care. Aloel, Demerise.

102 - WEDDINGS

Congratulations to my friend Charlotte Snowboy & her husband on their marriage on October 4th 2002. Wishing all the happiness. From Patricia, Gordon & boys (Snowboy)

300 - PERSONALS

I would like to say Hi to my friends in Chisasibi...And their names are

Aaron Cox, Paul Napash, Paul Fireman, Aaron Matthew, Kristen Iserhoff, Ben Monger, Gabriel Snowboy, Richard Snowboy, John House, Kevin House and to all the others I forgot to name you all know who you are...And I would like to say Hi to Jonathan Snowboy...You probably know who I might be we talked on the bush radio (during goose break 2 years ago) and you still remembered my name...:) And I would like to say hi to my cousins in chisasibi also...Steve, Aaron, Johnny, Charlie and Christopher and to my aunt and Uncle...Caroline and Charlie Ratt...I miss you all my Cousins...From a girl from Nemaska...You probably all know who I might be...:)...Hope I'll see you all again soon...And Jonathan...hope you still remember me...cause I do....

October 21st 1997. I still remember that day, as if it was only yesterday. It's been 5 years since the Great Spirit had welcomed home a father, a son, an uncle and a friend to many. Late James A. Shecapio, with his daughter late Amanda Kitchen Shecapio, a daughter, a granddaughter, a friend and a niece to many. Lost their lives side by side in a tragic car accident. Late James A. Shecapio was well known in the nine communities. A role model to many youth. I now look at his pictures and read his biography in the "Cree Youth Role Model Calendar". He is my inspiration, my strength,

my hope, greatest role model and a hero to me! He was a great leader for the Youth. Still today he is remembered, always will be. I'd like to send my greatest sympathy to the Shecapio family and also to the Kitchen family. And to his daughter Neeshachanan Amy-Ann Julia Shecapio. My heart goes to you all. James will always be remembered in the hearts of others. His determination to work with the Youth will be remembered and greatly appreciated! From a youth of Ouje-Bougoumou.

To my sweet chubby cousin Trenton Moar Matoush, you are my flower and my cute "Woody". I know that you like TOY STORY 2. I wanted you to know that I will love you forever and ever as long as I live. I love your cheeks and your little feet, you are like my little cute chubby brother, the cutest one. I guess that's just all. From your cousin Viviane Snowboy in Chisasibi.

To my cousin Shannon Matoush

(Tannon). I miss you so much. I wish I was always there at your birthday parties. I am here in Chisasibi, you're nine hours away from me and that doesn't make me happy, just makes you domb (just kidding). I will always love you with all my heart as long as I live. Love from Viviane Snowboy (Chisasibi) **P.S.: Do you have a boyfriend?**

To sons Donovan George and Joshua Pheonix Teddy Diamond-Blackned in Waswanipi, I miss you both so badly and hope to visit soon. I love you with my heart. Be good boys. Your Daddy Jimbo-Nemaska.

The facts of love! The feeling of love is a wondrous unexplainable experience and if the person loves you back, it's even grander. Love can be complicated in many situations, but if you believe in a soul mate, it's about finding that someone you hold dear in your heart. It may not be the first, second or few relationship, but in the end you'll find that special person. Heart of gold!



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